A DISCOVRSE PLAINELY PROVING

the euident vtilitie and vrgent *neceſsitie of the deſired happie Vnion* of the two famous Kingdomes of England *and Scotland: by way of anſwer to certaine* obiections againſt the ſame.

LONDON,
Printed by *Richard Field* for *Thomas Chard*. 1604.

A

DISCOVRSE

PLAINELY PROVING

the euident vtilitie and vrgent

neerefsitie of the deſired happie Vnion

of the two famous Kingdomes of England

and Scotland: by way of anſwer to certaine

obiections againſt the

ſame.

LONDON,

Printed by Richard Field for Thomas

Chard. 1604.

TO THE KINGS MOST EXCELLENT Maieſtie, *Iames* by the grace of *God, King of England, Scotland,* France and Ireland, &c.

YOVR moſt excellent Maieſtie being graciouſly pleaſed to reade and approoue the written Copie of that I haue now printed, and withall to declare your princely pleaſure (ſufficient warrant) for publiſhing the ſame, I haue thought meete in all humbleneſſe of dutie to your Maieſtie, and in all truth of zeale to my countrey, by this meanes to endeuour

24033a

to reſolue them which doubted, to perſwade them which denied, and to confirme them which applauded the moſt happie intended Vnion of your Highnes two moſt famous kingdomes of England and Scotland. I was not ignorant that the copies of the obiections againſt it, were this Tearme caried into moſt parts of thoſe your Maieſties Realmes (and I ſuppoſe alſo beyond the ſeas) which might in time without anſwer ſeeme to preiudice your Maieſties honor vniuſtly with ſcandale abroade and murmure at home. Therefore though I be moſt vnworthy to publiſh to the world my meane vnderſtanding in a matter of ſuch graue conſideration and great conſequence, yet haue I rather choſen to hazard my poore credit ſubiect to each cenſure, then ſuffer

a cauſe

a cauſe in its owne worth ſo precious, to ſuſtaine wrong by generall ſilence: for obiections are of force, where no anſwer doth refute. Onely I humbly craue your Highneſſe pardon for my bold preſumption, and will euermore with hands and heart lift vp to heauen, pray to God for the preſeruation of your gracious Maieſtie, and of your royall iſſue, in all honor, health and happineſſe.

Your Maieſties faithfull ſubiect, and humble ſeruant,

Ioh. Briſtol.

Your Majesties faithfull
subiect, and humble
seruant,

Iob. Bristol.

The Obiections.

THe Obiections are of foure ſeuerall natures or kinds:

Matter of generalitie or common reaſon.

Matter of Eſtate inward, or matter of law.

Matter of Eſtate forreine, or matter of intercourſe.

Matter of Honor or reputation.

The matter of generalitie, or common reaſon hath two parts:

That there is no cauſe of the chaunge.

That there is no preſident of like change.

The firſt Obiection therefore is: that in conſtituting or ordaining of any innouation or change, there ought to be either neceſſitie, or euident vtilitie: but that we find no griefe in our preſent eſtate, and foreſee no aduancement to a better condition by this change; and deſire that it may be ſhewed vnto vs.

The ſecond Obiection: that we find no preſident at home nor abroad, of vniting or contracting of the names of two ſeuerall Kingdomes or States into one name, where the Vnion hath growne by mariage or bloud. And that thoſe exãples which may be alleaged, as far as we can find, are but in the caſe of Conqueſt.

Matter of Eſtate inward, or matter of the law, hath three maine heads.

The firſt, that the alteration of the name of the King doth ineuitably and infallibly draw on an erection of a new kingdom or eſtate, and a diſſolution and extinguiſhment of the old; and that no explanation, limita-

tion, or reseruation can cleare or auoide that inconuenience, but it will be ful of repugnancie and ambiguitie, and subiect to much varietie and danger of construction.

The second is, an enumeration or recital of the special or seueral confusions, incongruities and mischiefs, which will necessarily and incidently follow in the time present.

As in the summoning of Parliaments, and the recitals of Acts of Parliament.

In the Seales of the kingdome.

In the great Officers of the kingdome.

In the lawes, customes, liberties and priuiledges of the kingdome.

In the residence and holding of such Courts as follow the Kings person, which by this generalitie of name may be held in Scotland.

In the seuerall and reciproque oathes, the one of his Maiestie at his Coronation which is neuer iterated, the other in the oathes of allegiance, homage, and obedience, made, and renewed from time to time by the subiects.

All which Acts, instruments, and formes of pollicie and gouernment, with a multitude of other forms of Records, Writs, pleadings and instruments of a meaner nature, runne now in the name of England, and vpon the change would be drawne into incertaintie and question.

The third is, a possibilitie of alienatiõ of the Crowne

of

of England to the line of Scotland, in caſe his Maieſties line ſhould determine: (which God of his goodneſſe defend) for if it be a new erected kingdome, it muſt go in the nature of a purchaſe, to the next heire of his Maieſties fathers ſide.

The matter of State forreine, or matter of intercourſe conſiſteth of three points:

The firſt is, that Leagues, Treaties, forreine Freedomes of trade and traffique, forreine contracts may be drawne in queſtion, and made ſubiect to quarrell and cauillation.

The ſecond is, that the Kings precedencie before other Chriſtian kings, which is guided by antiquitie of Kingdomes, and not by greatneſſe, may be endangered, and his place turned laſt, becauſe it is the neweſt.

The third is, that the glorie and good acceptation of the Engliſh name and nation, will be in forreine parts obſcured.

The matter of honor and reputation ſtandeth vpō foure points.

The firſt is, that no worldly thing is more deare to men then their name: as we ſee in priuate families, that men diſinherite their daughters to continue their names; much more in States, and where the name hath bene famous and honorable.

The ſecond is, that the contracted name of Britaine, wil bring in obliuion the names of England and Scotland.

The third is, that wheras now England in the ſtile is placed before Scotland; in the name of Brittaine that degree of prioritie or precedence will be loſt.

The fourth is, that the change of name wil be harſh in the popular opinion, and vnpleaſing to the countrey.

Theſe two faults are to be amended in certaine copies.

Page 8. for *Nercia-lex*, reade *Mercia-lex*. Page 33. for *fearefull*, reade *fiercely*.

A Discourse plainely prouing the *euident vtilitie, and vrgent necessitie of* the desired happie vnion of the two famous *Kingdomes of England and Scotland: by way of answer to certaine obiections against the same.*

IT was long before the Obiections against the intended happy vnion of both the Realmes came to my handes: but hauing read them, I could not hold my hād frō writing to remoue & cleare them; esteeming them onely as great shew of big logges laid in the way, betweene the two eminent markes shot at by the soueraigne Vnitor, namely, honor and happinesse: the one inseparably inherent in his most royall person;

the other, assuredly intended for Subiects benefite: which things in apparant vtilitie, or vrgent necessitie the Obiectors desire to be shewed them: for whose satisfaction, I haue briefly examined, and answered euery obiection. The Obiectors find no president at home nor abroad, of vniting or contracting of the names of two seuerall Kingdomes or States into one name, where the Vnion hath growne by mariage or bloud: and say, that the examples which may be alleaged, are but in case of conqueſt. But I remember, that Charles of Fraunce the eighth, as Comineus mentioneth, taking to wife the heire of litle Btitaine, annexed it to the Crown of France, ruled it by lawes, customes, and priuiledges of Fraunce, and gaue the Nobles thereof place in Parliament in Fraunce: for vnion is a strong keeper of imperiall Soueraigntie, and is the very sinewes of weale publique. But as Tacitus saith, by diuers lawes, ouer diuerse nations subiect to one King: *Quicquid est authoritatis crebris destruitur contradictionibus.*

Proofe by mariage.

Charles

Charles the fift vnited in the common name of Spaine diuers other his kingdomes, whereof two of them; namely Aragon and Caſtile, deſcended to him in right of bloud. For he well knew, that the moſt eminent in dignitie is moſt honoured by Vnitie: and that this is truely called Prudence, euen the electing, or reiecting, the continuing or chaunging of formes, and vniting kingdomes, according to time, place, or perſons: which great vertue is not alwaies contained in certaine and the ſame bounds, but altereth it ſelfe as occaſion ſerueth, in reſpect of forenamed circumſtance. But the Obiectors acknowledge vniting of kingdoms in caſe of conqueſt. I maruell they do it not much more by right of bloud: for in that vnion of conſtraint, there is euer doubt, and dread for continuance thereof, as is well ſaid: *Malus cuſtos diuturnitatis metus*: but in this by right of bloud, God giueth bleſſing to natures worke: firſt, in the greater maieſtie of the high and ſupreme gouernor, where one mightie Monarch is of more

Proofe by bloud.

commaund and power, then a king of diuers distinguished kingdomes.

Secondly, in the more facilitie of the gouernment, where people vnder like lawes, are more easily ruled, then vnder diuers lawes. And thirdly, in the more securitie of the gouerned, who being led with like equitie of lawes, will one loue and strengthen the other: but being deuided, do oftentimes vndermine, and practise subuersion one of the other. *Vires imperij in consensu sunt obedientium: tolle vnitatem & omnis imperij contextus in multas partes dissidet.* VVhich consideration made king Henrie the eighth rightfully assuming the title of King of Ireland, by voluntarie Vote in Parliament of the Lords and Commons of that kingdome, (albeit the Kings of England were before that time, but called Lords of Ireland) yet now changing his Stile, to endeuour by iust lawes to cause the Irish chaunge as well their apparel, as language, and diuers their old formes and former lawes, and to reduce them into forme of English fashion, e-

Liuy.

uen

uen against their former customes and conditions. It is then a matter not onely of vtility and necessitie, but also of reason and iustice, that a King in right of bloud holding two kingdomes or States, do vnite and contract them into one name and nature, specially kingdomes of one continent, and which in auncient times were but one, till ambition and contention deuided them. And this may stand for answer to the Obiectors first maine head of matter of estate inward.

Now where it is farther alleaged, that the alteration of the name of the King, doth ineuitably and infallibly draw on an erection of a new kingdome, and a dissolution and extinguishment of the old: herein verily I think the matter is much mistaken, for the change of name, is not so rightly to be tearmed alteration or new erection, as restitution and reparation both of name and honor: for diuers his Maiesties most noble Progenitors, haue heretofore bene entitled (as Chronicles tell vs) Kings of all Britaine: as Henry the second

King of al Britaine, Duke of Gascoine, Guien and Normandie, whose sonne king Iohn had also in his coine stamped, as is to be shewed, *Iohannes Rex Britonum*. And before the conquest of the Saxons, it is certaine that the whole Ile was called by the name of Britain. But Saxons entring at disaduantage of that mightie nation, consumed by death and famine, conquering the remnant of people of famous Britaine, enforced them to distinguish and deuide themselues by flying into mountaines and fortified places. And afterward king Egbert, vtterly to roote out the remembrance of great Brittaine, commaunded that the Land should be called no more by that name, but England, and the people, Englishmen. But Egbert is dead, his power weake, nay none at all: let none therefore feare to restore his countrie to his old name, and auncient honor: for Egbert I say is dead, and king IAMES liueth, *& viuat & vincat Rex Iacobus.*

This I say and enforce againe, is a matter also

alſo reaſonable, iuſt, vtile, and neceſſarie, ſeeing the Soueraigne bringeth in no innouation of a new name, but reſtitution of the old, no diſſolution, but fortification, whereto I know none will ſubſcribe, which either enuy the Kings greatneſſe, or kingdomes happineſſe.

But let none maruell, why it hath not this long time bene reduced into his former name: for the diuerſitie of kingdomes, being made diuers by warre and conqueſt, and hauing heretofore diuers kings, could not in reaſon or iuſtice indure it, nor vnder any colour of vtilitie, or neceſſitie vndergo, or conclude it.

But now ſeeing our ſoueraigne Lord the king, being rightfully deſcended of all thoſe kings and princes, which heretofore raigned and ruled in England, Scotland, or VVales, as he only hath power to reſtore all into one to former title and dignitie, ſo let none think this his princely and iuſt pleaſure, a new erection, but reſtitution of old, where it is more

reasonable and iust, to extinguish the name of lesser continuance, then the name which had continued & bene famous by the space of 1137. yeares before Christ, and 688. after his incarnation, which whole computation cometh to 1825. yeares. And where it is most honorable by iust descent in right of bloud, not onely to change, but to abolish the name imposed by a Conqueror to the dishonor of a Nation: and where, for ought I vnderstand, the matter is not so difficult, nor of that inconuenience and danger, but may with much ease and safetie be done with *salvo iure*, or other reseruation and explanation, as the wise and learned in the lawes can at large deuise, when they lift, *siue noua excogitent, siue antiqua restituant.*

But for example, I bring the vniting of Dane-Lex, and Mercia-lex, by Edward the Confessor, which was not preiudicial to any, that euer I could reade, but profitable and needfull to all, in the abolishing of diuers old lawes, and ordaining diuers new, and making

king lawes to all, all one: done no doubt with due respect to weale publike, with needfull limitation and due consideration of men, matter, time, place, and other circumstance. Neither doth any new erection and extinguishment of old, so necessarily conclude inconuenience full of repugnancie, danger of construction and confusion as is pretended: but may in this case (*vbi beata omnium vita moderatori est proposita*) as easily be cleared and auoyded, as it was when the principalitie and countrie of VVales was by Parliament incorporated and vnited vnto the kingdome of England, and all the inhabitants thereof made equall in freedomes, liberties, rights, priuiledges, lawes, and in all other respects to the natural subiects of England, and all inheritances made of English tenure, to descend without diuision or partition after the maner of England: and the Lawes, Statutes, and Ordinances of the Realme of England, commaunded to be executed and put in practise within the countrie and Principalitie of

VVales. So as now in this new erection and diſſolution of the old, the VVelſhmen with vs and we with them acknowledge ioyfully, one onely Gouernor, and one only gouernment, where the maieſtie of the Gouernour is equally *ſupra nos*, and the iuſtice and equitie of the gouernment equally *pro nobis*: where is *certus ordo in iubendo & parendo*. VVhich certaine and the ſame courſe and order of commaunding by the king, and by his lawes, and of obedience in ſubiects, is a ſtrong tye, and as it were a vitall ſpirit, holding in one infinite thouſands: where *Regere* as the Philoſopher ſpeaketh, is reckened *inter neceſſaria*, and *Regi inter vtilia*.

Againe, could ſeuen kingdomes of Saxons be reduced into one, and in good time, all their diuers Lawes, whereby the diuerſe ſubiects of thoſe ſeuen diuers kingdomes were diuerſly gouerned, be brought into one form of ciuill gouernment without repugnancie, ambiguitie or danger: and ſhall we thinke it a matter of ſuch difficultie, to vnite onely two king-

kingdomes, which do not much differ in manners, lawes and cuſtomes; ſauing ſuch lawes and cuſtomes, as were formerly ordained on each part one againſt another, when they were enemies, or ſcarce friends one to the other? VVhich lawes doubtleſſe all will ſay, muſt be abrogated, that in further proceeding to vnion, wiſe men, with graue conſideration may conclude it, for good of both nations, without offence, as in former times much more hath bene done with leſſe ado.

An Empire of many kingdomes thus reduced into one, is not vnlike the firmament of heauen, which God hath adorned with the two great lights, the Sunne and Moone, and other Starres, euen the whole army and harmonie of the heauens in one firmament. VVho ſo throweth a ſtone againſt heauen, ſaith the VViſe man, it will fall vpon his own head. And if any one ſtanding alone from the reſt, ſpeaketh againſt and oppugneth this Vnion, better it were (ſauing my charitie) that *vnus ille periret, quàm Vnitas.*

Touching the enumeration and recitall of the ſpeciall or ſeuerall confuſions, incongruities and miſchiefes, which in the Obiections are in the ſecond place, of matter of Eſtate inwarde, pretended, I briefly anſwer, that there is no feare of confuſion in true and perfect Vnion. VVhich thing the mightie Alexander, renowmed for fortitude and pollicie, well knewe, who is much commended by Plutarke, that (where Zeno chiefe of Stoickes framed an Idea of beſt Common wealth, ſuch as was not deuided by countreyes and contrarie cuſtomes, but was as allone, of one kinde of life, and as one flocke feeding in one paſture, vnder one ſhepheard) Alexander I ſay, put that in practiſe which Zeno but imagined: for ſaith Plutarke: Not as Ariſtotle Alexanders Maiſter taught him, ſo did he, liuing as a father to the Græcians, and cruell Commander ouer Barbarians, reſpecting ſome, and neglecting others: but he reconciled all into one, mixing mens liues, lawes,

Plut. de fortuna Alexandri.

names

names and mariages together, and perſwading that none were Aliens and ſtrangers among his ſubiects, but ſuch as were euill men, accounting all good men, as one man.

Now I conclude this point, that there is no confuſion, incongruitie, or miſchiefe to be feared in that Vnion, where our moſt rightfull King ſitteth, not by conqueſt of ſword, but by right of royall bloud in the ſeate of his moſt noble Progenitors: and not as Alexander, who by conqueſt ſate in the ſeate of Darius among Perſians: nor as Xerxes who ioyned Aſia and Europa together with a woodden bridge ouer Helleſpont: but as al other moſt mightie Gouernors, and the beſt Kings haue (by a golden bridge of likeneſſe, of loue, of equitie, of lawes, and of cõmon comforts of ſocietie and ioy, (all which were both profitable and needfull) ioyned together two or more kingdoms, for their owne greater honor, and ſubiects more vndoubted happineſſe. *Herod. lib. 7*

VVhich thing likewise that noble and valiant Troian Æneas long sithence put in vse, who by Vnion, euen of diuers nations, *Omnes eodem nomine, & eodem iure Latinos vocauit.* And thereby as Liuie reporteth of him, he made many and diuers nations as one people, most familiar, and most friendly together.

Liu. lib. 1.

Do not diuers Sunne beames come from one Sunne, and all they of one nature? Are not diuers lines drawne from one Center, and all they of one fashion? Are not diuerse boughes from one tree, and all they of one and the same substance? And may not diuers people vnder one Prince, though they are deuided in persons, yet be vnited in lawes? and though they be sundred in Countries, yet be knit together in hearts, specially if emulation cause no incongruitie, nor disorder confusion, nor strife mischiefe, only with sauing each mans honor, with continuance of each good custome, and with furtherance and establishing the common good of weale publique?

The King is the countries Parent, who by Vnion, *non ſeruos, ſed ciues gogitat:* and as Iupiter was ſaid to be *Rex omnibus idem*; ſo would his Maieſtie be *idem omnibus*, one head to one bodie. VVherefore if he deſire to vnite the two kingdomes, and to account them one, and as one beloued ſonne, (whoſe life is deare, and whoſe happines ioy to him) that all ſubiects as one ſonne, in common apparant vtilitie, might participate common patrimony of iuſt Lawes for VVeale publique, let none be ſo hardie (with the harlot in the daies of Salomon) to ſay to the king our common parent: Deuide the child, and cut it into two parts; leaſt ſuch diuiſion part that into two, which God in nature firſt made one: and now in his greater goodneſſe hath reſtored, in the royall perſon of our gracious King into one: what God hath ſo ioyned together, let no man put aſunder. For herof may ariſe plaine incongruitie, and feareſull inconuenience, which may farther grow into confuſion, and miſchiefe.

Onely I pray them, which obiect againſt the happie Vnion, to ſet before their eyes, and to conſider with their hearts, the grieuous contention betweene the diuers people of the kingdome of Iſraell and the kingdome of Iudah: for albeit the two kingdoms
2. *Sam.* 5. were vnited in the perſon of Dauid their king, yet for want of more perfect Vnion in lawes and loue, there aroſe heart-burnings on both ſides: for Iſrael complained: The men of Iuda haue ſtolne the king from vs:
2. *Sam.* 19. and they of Iuda challenged, that the king was nearer in bloud to them, then to Iſraell: and Iſraell againe replyed, that they had ten parts in the king, and therefore had more right to him. But what in end grew of this cõtention and emulation, conſider I pray, and preuent ſuch inconuenience and miſchiefe: there was not any one among the Tribes in the ſecond generation that followed the
1. *King.* 12. houſe of Dauid, but Iuda onely: *Omen auertat Deus.*

VVhen I was but a young ſcholer, I learned

ned to call that æquiuocation, which was *corpus monſtroſum*, vnder one name of diuerſe formes: as *homo pictus*, and *homo viuus* agree in the name of man, but not in the ſame reaſon, definition, and nature: ſo I can call the agreement of Engliſh and Scottiſh onely in ſubiection to one Soueraigne, but without farther Vnion of lawes and true loue, not liuely and indeede, but painted and in ſhew; not ſubſtantiall, but æquiuocall; not reall, but nominall: namely, in the King, as in the head, which is but one: but not in themſelues, as in the bodie, which likewiſe is, or ſhould be but one. This is true incongruitie, whereof may ariſe ſuch farther fearefull inconuenience, as I wiſh may be to them that hate the State, and the experience thereof vnto the kings enemies.

Touching the particulars of confuſion, &c. ſurmiſed by the Obiectors, I briefly anſwer: firſt, that exception taken of ſummoning future Parliament, is not worth anſwer: for the ſtile and title of the king chaunged, may change alſo in future VVrits.

Secondly, the changing of Seale, is onely charge of a new cut.

Thirdly, the great old Officers of the kingdome, when they (yet most worthie of office) do hereafter weare out, the kings Maiestie shall afterward by this Vnion, haue more choice to preferre the worthiest: for his Maiestie by this Vnion shall gaine more choice for all the publike seruices, to be performed either at home or abroade. Neither may it be reasonable for any man, for priuate or particular respects to repine thereat: like to Cato his sonne, who feared lest by his fathers mariage he might leese somwhat of his patrimonie, and therefore murmured lest his father should beget mo sonnes: but had his answer with a sound reply vnanswerable: Sonne, I desire to haue moe sonnes like thy selfe, good Citizens, and seruiceable for the Commonweale. *Plut. Cato.*

Fourthly, touching lawes, customes liberties, and priuiledges, it is to be wished that the rigour of ours were somewhat qualified

fied, and the libertie of theirs somewhat restrained: neither is it a new thing, in so large a kingdome, that some should be more enabled and honored with priuiledges then others, according to the Kings good pleasure, in whom dwelleth, and from whom is deriued all true honor.

Fiftly, the feare of residence; or holding in Scotland such Courts as follow the Kings person, is the selfe same, as if we feared, that without Vnion the King wold hold personall Courts in Cornwall: or as if we doubted that such Courts, when our former Kings were personally in Fraunce, were not for all that kept at VVestminster. The seate of iudgment is the seate of the house of Dauid, thither the Tribes go vp, and there the peoples feet stand, euen in the gates of Ierusalem; which Ierusalem is a citie that is at vnitie in it selfe: at vnitie concerning matters of religion, at vnitie in matters touching publike iustice and gouernment: therefore the king began his Psal. 122. I was glad when they said to

me: VVe will go, &c.

Laſtly, the exception taken againſt Vnion becauſe of the kings oath at his Coronation, which is neuer iterated, is grounded on the ſelfe ſame reaſon: as if it were alſo alleaged, that becauſe his Maieſtie ſweareth to maine-taine auncient and fundamentall lawes, therfore vpon circumſtance of time and occaſion he might not alter any law: but let it be remẽbred, that the kings oath concerneth the lawes & not the title, and we know the lawes may be preſerued, thogh the title be altered.

And as for Subiects, I doubt not, but they may without danger, at the pleaſure of the king, ſweare their allegiance and do homage and obedience after reſtitution of title, reformatiõ of law, & Vnion of kingdõs.

And ancient Records do no more leeſe their force by the chaunge of England into Britaine, then by change of Queene Elizabeth into king Iames.

And there is no more incertaintie of pleadings, inſtruments, and writs, then when a plaintiffe

plaintiffe deceaſſeth after ſeuen yeares ſuite, his heire is put to begin, and commence his ſuite anew, and in other name.

The heart of obiections againſt Vnion being halfe broken, let vs enter into the third cõſideration of matter of State inward, where is obiected a poſſibilitie of alienation of the Crowne of England to the Crowne of Scotland, in caſe his Maieſties Line ſhould determine. But bleſſed be God, our gracious ſoueraigne King is bleſſed with a plentifull iſſue, and hath yet much farther hope. And I hope (for which I pray night and day) that his Maieſties royall Iſſue ſhall not faile, ſo long as the Sunne and Moone indureth. Neuertheles, if ſome will not labor of the common bane of good wits, which is rather to diſpute, then obey; and rather to reaſon beyond reaſon, then yeeld to reaſon, (*more magis quàm iudicio*) they may herein alſo eaſily anſwer thẽſelues, that in vniting the two kingdomes, the ſecond place in ſtile may be rather drawne to the next of bloud in our Land, then the kingdome of England

be transferred to one farther off from this Stemme.

VVhich thing, neither Henry the seuenth nor Henry the eighth doubted, the one seeking to marie his eldest daughter Lady Margaret to king Iames the fourth of Scotland, hoping if his heire male failed, by that means to vnite Scotland to England. And the other hauing his whole drift, to match his sonne Prince Edward to Queene Mary, foreseeing in his prouidence the inestimable benefite of vniting the two kingdomes: for which cause many of the Nobles of Scotland, gaue faith to do their best indeuours. But it is a strange doubt, and cast beyond the Moone, to imagine, that Vnion of the two kingdomes doth so confound the State, and change the tenure, to bring it so into case of purchase, as it will necessarily subiect England to Scotland, especially if his most excellent Maiesty, of his singular tendernes & loue to this his realme of England, be pleased to effect & establish, that in case his royall Issue (which Almighty God

God of his infinit mercie defend) ſhold faile, that then by this happie intended Vnion, the Realme of Scotland ſhould for euer be and continue indiſſolubly vnited, and annexed to the lawfull and rightfull inheritance, and ſucceſſion of the Crowne of England, in the bloud royall of the ſame.

Now touching matter of State forreine, in anſwer to the firſt obiection: I am well aſſured, that our forreine affaires were at worſt in the opinion of all, at the deceaſe of our late Queene, and our entercourſe vtterly decayed with many Princes: ſo as we neede a kind of preſent renewing, which may be concluded as well vnder title of King of all Britaine, as of England.

To the ſecond it is eaſily anſwered, that the King loſeth no precedencie of place, as is imagined, ſpecially antiquitie (as in the Obiections is alleaged) guiding it, and not greatneſſe. For the Succeſſor to king Arthur of Brittaine, will be worthie in the opinion of the whole world, of better place, then king

Egbert of England.

To the third, that if the name of England (as is imagined) be obscured, the name of famous and great Britaine will be illustrate, memorable in times past to all the then knowne nations of the earth.

Touching matter of Honor, it is certaine and euident, that the name of England, though it hath bene worthily most famous and great, yet is not equal to the title of great Britaine, when England and Scotland are reunited, either by reason of honor, or of power. All Histories remembring vnto vs, that the Brittaines long time resisted the mightie force of Romaines, Lords, and Conquerors of the world. And albeit some fathers can be content to disinherite their owne daughters, to continue their names: (as is inferred in the obiections) and therefore inforced, should be much more in States, specially where the name hath bene famous: yet for my part, I account such parents vnkind and vnnaturall, where selfe loue of their name, maketh them

forget

forget themſelues, and forſake their owne flesh. I will not vrge here the law of God, of nature, and of moſt nations where daughters inherit, and names grow extinguiſhed. But this is a vaine reſpect onely of name, wherof is ſpoken, to get a name on earth, and to thinke their name ſhould neuer be put out: whereas ſo many countries, ſo many people, ſo many perſons, haue either loſt or left their former name, and moſt willingly haue bene called by another name. *Gaudet cognomine terra:* that countrie reioyced to be called by a new name: how much more ſhold our land imbrace this name of Britaine; and yet not new, but indeed his old proper name renewed, and as it were rediuiued and reſtored frō the dead. Or be it ſimply loſſe only of a bare tranſitorie name; yet as the Prophet Iſay ſpeaketh: Let not the Eunuch ſay, Behold, I am a drie tree, my name ſhall periſh with me. Let vs rather regard that name which God promiſeth to them that ſerue him, ſaying: Euen vnto them will I giue in my houſe and

Virg. Æn. 6.

Iſa. 56. 3.

Iſa. 56. 5.

within my pallaces, a place and a name better then of sons and of daughters: I will giue them an euerlasting name which shall not be put out.

The Argument of Oblivion deserueth no answer, but silence and forgetfulnesse: and yet I doubt not, but famous acts of Noble English men, will as well by Chronicle be remembred to posteritie, as the glorie of renowmed Britaine Record remaineth to this day, neither will either be forgotten to the worlds end.

The Stile of England now placed before Scotland, doth no way preiudice the Vnion by losse of precedencie: for when all is one, there is no subsequence: onely Honor is due to him, who is to be honored; and much honor to him, that is much to be honoured: which thing in the Vnion may easily be prouided for, and other pretended inconueniences preuented.

Lastly, the Preiudicating the popular opinion, to whom (as is obiected) chaunge of

name

name will be harſh and vnpleaſing, is in mine opinion a wrong done, and imputation laid vpon the people, who I know (for the moſt part) being a wiſe nation, and (I am ſure) moſt louing ſubiects to the kings Maieſtie, haue learned obedience and dutie, and will therefore rather ioy in the content of their good and gracious King, then any way murmure at his demand: knowing, that the Empire, (as Liuie ſpeaketh) is *firmiſſimum*, when *eo gaudent obedientes*, who doubtleſſe with one voice and heart ſubmit themſelues, and ſay to their Soueraigne: *Eſto nobis ſolus arbiter rerum iure, & nomine regio.*

And as for Harſhneſſe of the ſtrange name, vſe will eaſily make it familiar. He ſaid:

Multa renaſcentur quæ iam cecidere, cadent q̃, Horace.
Quæ nunc ſunt in honore vocabula, ſi volet vſus.

This pretended vnpleaſing harſhneſſe is no more, then the niceneſſe of a virgin, who is as loth, and maketh it daintie to leaue her fathers name, yet afterward maried to a huſband, taketh greateſt comfort in the name

of her husband, in whome she glorieth, and by whom she enioyeth all her worldly ioy. And yet need not England be so nice as if she were a virgin, who like a widdow hath so often chaunged her name: but may take pride as widdowes do, to be called by her most honorable and most glorious name.

Thus hauing briefly run ouer the obiections, and withall caried in open view in mine answer due consideration both of euident vtilitie, and vrgent necessitie, I will be bold with additions of more reasons, yet a litle farther to proceed in the perswasion of this desired happie Vnion. God, alwaies blessed, and to be honored for euermore, who is Trinitie in Vnitie, and Vnitie in Trinitie, three persons, and but one God, doth by influence of his holy Spirit, giue diuers gifts and graces to beleeuers, of what countrie, or condition soeuer they be, and gouerneth them by one holy law, and viniteth them in the same faith, though diuersly scattered among all the nations of the Christian world: that hereby the

gods

gods on earth, whom he hath placed to rule ouer many and diuers kingdoms vpō earth, might learne by the same lawes in things humane, and same religion in matters diuine, to preserue VVeale publike, and Christian Societie among men.

But the ambition, and frowardnesse of many, desirous rather to be distracted into diuers names and countries, and to be ruled by diuers lawes and customes, do oft times hazard the common good and peace of the VVeale publique: where two kingdoms so deuided vnder one Soueraigne, are not vnlike the rich treasures of pearle and gold, laid vp in one shippe, by contrarieties of diuers winds to be driuen vpon rockes with extreameſt danger: as is said in Tully, of deuiding and distinguishing desires into seuerall parts and members, in such diuersities and differences: *Horum est dissipare, & non distinguere, frangere, & non diuidere.* *De fin.*

VVhich thing is to be feared by not vniting, but keeping the two kingdomes still in parts, when vpō euery discontent in Scotlād,

as at a backe dore passage may be giuen for forreine enemie, soone to weaken a deuided
Herodot. 1. power: as Cyrus the Persian soone emptied that great and deepe riuer, otherwise vnpassable for his souldiers, by drawing it into diuers chanels. And why should not we feare such and greater euils, if as Virgil laid infamy vpon vs, calling vs, *toto diuisos orbe Britannos*: so we be content to adde greater infamie to our selues, and become *toto in orbe diuisi*, deuided within our selues in the sight and view of the whole world?

But I hope and wish for better things, that by Vnion in name of Britains, we may leaue to be any longer deuided into English and Scottish; as riuers of diuers names meeting in the sea, receiue one and the same name: the rather, because the elements of fire and water, of earth and aire, being of repugnant qualities, yet ioyned in one body, do agree in one forme, as in a medium, vniting and mixing them together: much more diuers kingdomes oft times heretofore at warre

warre and discord, yet now being vnited into one bodie, of one name and nature, qualified by equall mixture, of law, manners, honors, mariages, and such like, may be made perfect in one forme, and haue a being not as English and Scottish, but as Britaines, knit together in that third and renowned name: that the Maxime may be verified in vs. *Quæ in aliquo tertio conueniunt, optimè conueniunt.*

I confesse, that some lawes of ours may be thought too streight for them, and some liberties of theirs vnfitting vs: but let all be wrested alike, pulling some vp, and setting some downe, and on pleasing harmonie we shall find, as Tully saith, *nouum et inusitabile in ter omnes, suauitatem.* There will be no strife, as was between Esau and Iacob, undermining and deceiuing one the other do blessing and patrimonie, but all loue, and vnitie, and concord, and content, as if all were not twins, but one man, euen one heart in one bodie.

And now if Iphicrates, that valiant Leader were againe liuing, and asked, whether he

Plut.

were vnder the now imperiall Maiestie, this or that, English or Scottish, or among, or ouer them, an horseman, an archer, or a Leader, he might truly answer, as sometimes he did in like case: No, not any of these, but I am he, who knoweth vnder him whom I serue, to commaund and gouerne all these, as if they were but one man: *Vnius Ducis imperium simul sentiunt omnes copiæ.* Thus in war and tumult, much more in quiet peace, may it be said: Diuers subiects *ad nutum vnius Regis, & eiusdem legis omnes simul respondent.*

Sen. Epist.

So powerfull is the force of Vnion, that *vna Via* being director for lawe, and *Cerui-num* performer for obedience: the lawe enioyning obedience, and obedience executing law, the Prince cannot commaund what the people will not obey: and the people will obey what the Prince commandeth, and Vnitie among them will vphold all: *Vnum imperij corpus vnius animo regendum videtur*: and so likewise, *Eiusdem animi esse debent, qui sub eodem Rege futuri sunt.*

Tacit. An. 1

2. Cur. 10.

But rule of two kingdomes without vniting

ting

ting them, is to giue occasion to either part to looke backe for an old grudge, *Vbi antiquæ odij pertinacia in publicum stimulat exitium:* which I feare would be, as the going backe of two Rammes, more fearefull to butt at, and beate one the other: where held both together in like yoke, one cannot easily offend or force the other. *Sic enim immensa multitudo authoritatis quasi spiritu regitur.* Seneca.

And where it is of the nature of man not to indure all seruitude, nor all libertie, but to striue to shake off the one, and to be wearie of the other; it is certaine, that equitie and equabilitie of like lawes to a diuers people vnited in one, will make them (which otherwise feare seruitude) to enioy freedome: and those which seeme most free by former priuiledges and immunities to feare seruitude, if they transgresse their bounds: for such vnion and equitie is *communis custodia, & principatus & reipublicæ.* But faction and ambition, are the father and mother of intestine calamitie, ciuill warre, and deadly feud.

VVhō ſo loueth this, will neuer like that; neither is he of the bodie, but of the toes and feet of that image which Nabuchodonoſor dreamed of, whoſe head was of fine gold, whoſe breaſt and armes of ſiluer, whoſe belly and thighs of braſſe, whoſe legs of Iron, and whoſe feet, part of iron and part of clay. Siluer, braſſe, and iron are mettals eaſily mixed, but iron and clay will not by any meanes melt and ioyne together. Kingdoms deuided are prefigured in the iron and clay, they are partly warlike and well gouerned, and partly weake, factious, and ſeditious: they agree not to the king their goldē head, and though they (as the Text ſaith) mingle themſelues with the ſeed of men, yet ioyne not one with another, but are as iron and clay, which will not be mixed together. The Poets call this latter age *Ferrea*: let vs which liue in it proue them Poets, and not Prophets, that ſo being ioyned to our golden head in all obedience and dutie, in all loue and zeale to our couintrie, and in Vnitie

Dan. 2. *verſ.* 43.

among

among our ſelues, we may liue a bleſſed life in the golden age of this our happy time, and ſhew our ſelues well tempered, not of brittle but of better clay: *Queis* (as the Poet ſaith) *meliore luto finxit præcordia Titan.*

Therefore let Ariſtides and Themiſtocles ioyned in one Commiſſion, conſult vpon the point, ſome for England, ſome for Scotland, and for the VVeale publike ſay one to the other: *Vis vt hic deponamus inimicitias?* why do we ſtriue together, for we are brethren? and they cannot but conclude, that the VVeale publique was neuer well adminiſtred without Vnion and amitie: namely, Vnion in the gouernment, and amitie among the gouerned. *Plut.*

Joh. Briſtol.

FINIS.

among our selues, we may liue a blessed life in the golden age of his our happy time, and shew our selues well tempered, not of brittle but of better clay: (as the Poet saith)

Therefore let Aristides and Themistocles ioyned in one Commission, consult vpon the point; some for England, some for Scotland, and for the Vvealepublike lay one to the other: vvhy do we striue together, for we are brethren? and they cannot but conclude, that the Vvealepublique was neuer well administred without Vnion and amitie: namely, Vnion in the gouernment, and amitie among the gouerned.

FINIS.

AN